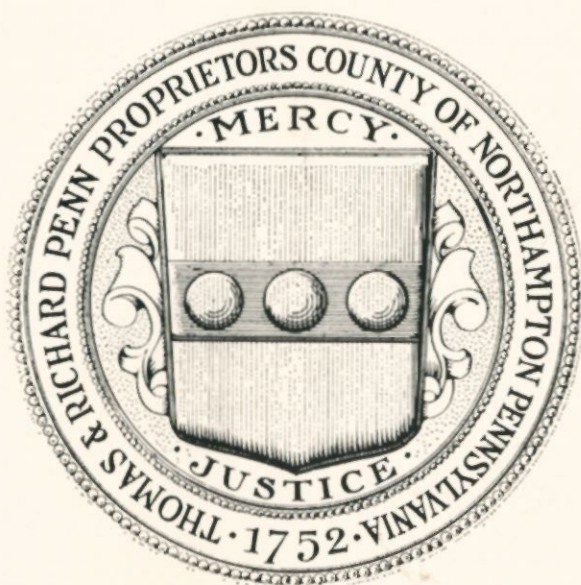


A History of Italian Immigration to The Easton Area

Co-Authors

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NORTHAMPTON COUNTY HISTORICAL AND GENEALOGICAL SOCIETY
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Sunday afternoon gathering about 1921 at a home on South Fifth Street.

A HISTORY OF ITALIAN IMMIGRATION TO THE EASTON AREA

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"Did you have a good time last week?" Nicola looked up and down the street to be sure that no one heard him. Then he said cautiously, "Sure I did. It's the big event of the year. Of course I skipped school. That's always good." He grinned. "Tell me what happened."

"Well you know that everyone in our neighborhood takes part in the festival. To tell you the truth, we have a lot of fun getting ready. Even though it's a lot of work, too, we don't really mind. Americans don't have anything like it and I think they're missing something. During the feast I feel closer to my folks than I do any other time of the year. This time we were more responsible than ever because my dad is president of the 'Sons' (Sons of Italy) so he and I worked together every night getting everything set. He didn't say much but I could see that he was glad I could help him like I did. Of course that wasn't all, either. Mr. Maccalucci and I got the kids down at the settlement to dance the old dances, too. Maybe you think that wasn't work for a gang that's been doing nothing but jitterbugging. Anyhow, during the three days of the feast we all went around to each other's houses and ate and drank till we couldn't stand up any more. You should have seen Giuseppe. He was comical. Everywhere he kept falling asleep just when things got interesting. Now I doubt if he remembers half of what went on. We had plenty of fun, but I'm glad that none of the kids from high school saw me."

Nicola represents, in this illustration, the cultural conflict more or less typical of second generation Italian youth living in two social

worlds. Today the Italian has become a familiar figure, though he is even yet imperfectly understood by the dominant "Americans". In considering the Italian immigration in any community, we are turning from those minorities with high visibility (due to differential non-caucasian traits) to the minorities of audibility. Japanese, Mexicans, Indians and Negroes are quickly identifiable by sight, but the European minorities of the "new immigration" which came at the turn of the century, can be recognized for the most part either by language or name. Customs and traditions, to be sure, differ from those of the native white stock of northern European ancestry, but the initial distinction is usually made in terms of language.

In the early years, all the Italian immigrants to Easton celebrated the feast day of their hometown's Patron Saint in the traditional manner(a special Sunday Mass, music, fireworks, parades, picnics, etc.). The younger generations have pretty well abandoned such celebrations. One of the few to carry on until the present day is the Holy Cross Society (Societa Santissimo Crocefisso Di Santo Stefano Di Camastra) (Letto Santo), which still celebrates the traditional feast day or "festa", of the Patron Saint of the town of Santo Stefano (on the north coast of Sicily). This celebration starts on the second Saturday of September of each year promptly at 9:00 A.M. at Fourth and Lehigh Streets in Easton. The members of the Society and its Auxiliary carrying the Holy Cross Banner and two "American Flags" (before World War II, one American and one Italian flag) and followed by a hired band await the exploding of a series of aerial bombs and proceed to parade through the streets of Easton, up Fourth to Ferry, west on Ferry to Twelfth, south on Twelfth to Lehigh, east on Lehigh to the Catholic Church, south on Ninth to Washington, west on Washington to Thirteenth, south on Thirteenth to Butler, east on Butler, down Walnut to Washington, east on Washington down to Wolf Avenue, down Union to Spruce, east to Sixth Street, down Levan's Court to Fifth, north on Fifth to Ferry, down Ferry to West, out West Street to Washington and down to Fourth Street. Residents of Italian extraction in tribute to the Patron Saint come out of their homes when they hear the music and pin money on the huge Holy Cross flag, called "Stenardo". The parade continues in the afternoon on the south side of Easton. Sunday morning there is "High Mass" at St. Anthony's Church and all the members and the Society Auxiliary take Holy Communion. After mass, the parade again assembles at the eastern end of the Easton-Phillipsburg bridge

and covers the streets of Phillipsburg. At four P. M. the parade re-assembles at Holy Cross Park in Williams township, and after services in the Holy Cross Chapel and a procession and fireworks, the feast begins. A band concert Sunday night is the main feature, but the feast includes general carnival amusements, food, and fireworks at midnight of each day. Amusing is the fact that even though fireworks are illegal within city limits, the only Mayor who ever attempted to prevent the start of the parade was a newcomer to Easton, "Bob Morse", who asked a legal opinion of the City Solicitor and was promptly "straightened out".

At first, apart from the boardinghouse, the Italian did not have any social life of his own, though he mingled informally with the people of his own neighborhood. But as the pressures of American society became greater, he felt the need for some protection and help. The answer to this need was the Mutual Aid Society or Benefit Organization which helped him to meet the risks of sickness, accident, and death which were ever present. At first, the "Societa" was largely dependent on the old family feeling or localism and was organized by individuals who felt a special need for prominence in the community. Made up of "Paesane", these societies charged from fifty cents to one dollar a month, and in case of sickness would pay six dollars a week during illness or two hundred dollars at death. During the early years of the twentieth century, hundreds of these societies came into existence. Gradually, their functions broadened from insurance and protection to social activities. (*These Our People*), R. A. Schermerhorn, page 249.)

In Easton there were and still are the following societies:

1. GARIBALDI SOCIETY
2. SAN PLACIDO CASTEL DI LUCIO SOCIETY
3. SOMMATINO SOCIETY
4. ABBRUZZESE SOCIETY
5. CIRCOLO SANTA BARBARA
6. SANTO STEFANO LETTO SANTO (HOLY CROSS)
7. ORDER SONS OF ITALY
 - (a) ENRICO MILO LODGE #30
 - (b) ALESSANDRO VOLTA LODGE #30
8. SANTO ANTONIO DI PADOVA SOCIETY
9. THE EASTON ITALIAN HOME ASSOCIATION

So strong has been the individual devotion of the members of these societies to their particular organization that practically all efforts to merge them have failed.

The great majority of the Italian immigrants who settled in the Easton area came from southern Italy (the province of Calabria in particular) and from all of Sicily; in short, from the most depressed areas of Italy. Southern Italy and Sicily are both very mountainous; fertile, cultivable land is at a premium. Rain is not plentiful. Even when the elements are favorable, peasants are barely able to eke a living from the land. In many small Sicilian towns it is the olive crop that determines whether its settlers will realize enough lire to see them through the next year. If the olive crop is lean, so is the average peasant's existence. Even today, southern Italy and Sicily have little industry. The flow of Italian immigrants to the United States is now but a trickle compared to what it was before 1924, when the immigration act "National Origins Clause and Quota System" was adopted, the migration from southern Italy and Sicily is still plentiful. Many are migrating to Canada, Latin-America and Australia. In fact, many southern Italians are moving to the great industrial centers of northern Italy, Milan and Turin, and still others are employed in France, Germany, Switzerland and other European countries.

What caused Italian immigrants to choose the Easton Area? Small Sicilian towns are rather compact; almost all the inhabitants know each other personally; many are interrelated. Once one townsman migrated to the United States, he tended to influence his relatives and fellow townsmen (his *Paesane*) to join him. He would pave the way for others by assuring them that jobs and shelter were available. If for some reason or other the first to leave any particular Italian or Sicilian town happened to settle in Easton (perhaps he was assigned to the Easton area by one of the railroads that serve this region) he naturally attracted other people from his home town. It is easy to understand, therefore, why the roots of so-called Italian-Americans (I dislike using such hyphenated terminology, for the days of the hyphenated Americans are in the irretrievable past) lie in a handful of small Sicilian towns — Santo Stefano, Sommatino, Motta D'Affermo, Pietraperzia, Castel Di Lucio (Easton has a lodge by that name) and Pettineo, as well as some who trace their ancestry to the province of Calabria (southern tip of the Italian peninsula).

It is appropriate at this time to point out that the inhabitants of the Borough of Roseto are almost all descendants of people who once lived in the small northern Italian town of Roseto Valfortore. These people also continue to set aside a weekend in August for the celebration of their traditional "Festa". Just last year, the people of Roseto celebrated the Fiftieth Anniversary of the founding of the Borough of Roseto.

Italian immigrants to the Easton area had their language problems. Unfortunately, Italian has never been one of the languages offered in local high schools. Years ago these immigrants would have fared better if store clerks, bank employees, city officials, etc., had had some knowledge of Italian. As the Italians comprise the largest single ethnic group to settle in the Easton area (that is, since 1900), the teaching of Italian in local schools would have served a real community need. For one thing, knowledge of the language would have helped endear suitors of girls of Italian descent with the girls' folks.

The early Italians improvised words of their own, many times in the process corrupting English words by giving them Italian endings. In the spoken language a newly coined Americanized Italian became a sort of "Lingua Franca". Sometimes, it affected the newspapers also.

The adoption of American words and phrases into a new patois showed the steady and continuing effect of hearing English spoken. A similar modification of language occurs in all nationality groups throughout the United States and is one symbol of the transition from foreign to American status. (*These Our People*, R. A. Schermerhorn, pgs. 251, 2.)

Thus originated "minuto" for minute; "ponte" for pound and "giobba" for job. "Storo" became the word for store; "olzappare" for holdup; "mascina" for machine or automobile; "gliarda" for yard; "grosseria" for grocery; "tracchi" for tracks and "ghelle" for girls. "Bosso" replaced the older padrone for boss; "barra" meant bar, and "ganga" was used for gang. As amusing as any is the word for toilet, "baccauso," which is the way Italians tended to pronounce "backhouse". One of the stock stories of the early Italian describes the difficulties experienced by an elderly woman who was trying to explain to a store clerk that she wanted to buy a household strainer or colander. The clerk somehow could not grasp what she wanted. Finally in desperation the old lady came out with, "You know, water go ahead, macaroni stop."

The mention of macaroni naturally leads to a discussion of Italian food. Today Italian food is popular all over the United States. Easton is no exception, and our Italian restaurants and pizzerias attest to that fact. Yet, it was not always so. There are many who used to make fun of the Italians alleged affinity for garlic, onions and, of course, for macaroni and spaghetti. Even the much maligned pasta fazzoole (fagiulo), that is macaroni with beans, is now offered in the better restaurants as somewhat of a delicacy. During the depression years Italians subsisted adequately, if not elegantly, on macaroni, which mixes well with peas, beans, lentils, chick peas, broccoli, cauliflower, etc. In fact, there was no need to combine it with anything, for there is a concoction known as "pasta asciutta"; literally translated, the term means dry macaroni (cooked, that is, but devoid of any flavoring). Early Italians generally had contempt for "pasta asciutta", for the term was also used as a derogatory reference to a person guilty of doing something rather stupid. As for other Italian food specialties, there's pizza, ravioli, lasagna, etc. — now all standard culinary terms.

The style of dress of the early Italians also made them somewhat of a target for ridicule. The cuffless trouser legs worn well above the ankle usually inspired the comment, "justa got off the boat". No need for me to tell you that many of our teenagers and college students are currently sporting such trousers. Older residents of Italian extraction derive much satisfaction from the fact that their once maligned eating habits and clothing styles have been adopted by so many Americans. Naturally, these effects of Italian immigration are all as obvious in the Easton area as they are anywhere in the United States.

It is safe to say that since 1890 migrants of Italian origin have outnumbered those of any other ethnic group in all of the United States, in Pennsylvania, in Northampton County and in the Easton area. The situation locally pretty well reflects the situation throughout the state and nation. For example, in 1930 the foreign-born white population of Pennsylvania was 1,233,051. Of this number Italy furnished 225,979. (*A History of Pennsylvania, Wayland F. Dunaway, pg. 604.*)

The following information is to be found in the *Northampton County Guide*, published in 1939 as a Federal Writers' Project:

The second largest national group (next to the Germans), the Italians, did not arrive (in Northampton County) until late in the Nineteenth Century; and as of 1939 numbered about 12,500. Italian

immigration was continuous until World War I, when it was halted for a time, resuming about 1920. Italians were attracted to the county by the prospect of employment in quarries, on construction work in the Bethlehem Steel Corporation, and in the silk mills. In 1939 there were in Easton about 5,000 residents of Italian descent; about 3,000 in Bethlehem.

What is perhaps not so often realized is that the Italians also arrived latest among the new immigrants. The peaks of immigration came in 1907 and again in 1913 just before the first World War. In 1924 Antonio Stella computed the average length of residence of different nationality groups and found that at that time the Italians had an average of 17 years in the United States, as compared with 34 years for the English, 51 years for the Irish and 38 years for the Germans. The Italian foreign-born population in 1890 was only one-seventh of the number in 1910 and one-ninth of that in the 1920's.

Problems of adjustment, acculturation, economic livelihood and assimilation have therefore been accentuated for the Italians in more potent form than for other nationality groups. Free lands were gone, the frontier was dwindling to a vanishing point, and the chief opportunities were mainly in common labor on the railroads or in other unskilled industrial jobs. Although the Italian group has spread from one end of the United States to the other, their lateness of arrival has largely been responsible for the fact that even by 1940, nearly 88.5% of them lived in urban communities. New York, as the chief port of entry, today contains one-third of all the Italians in the United States and is the largest Italian center in the world, Rome not excluded. Cities like Newark and Providence are 32.7% and 35.8% Italian, respectively, while throughout the country as a whole there are something like three thousand little Italys in various urban centers.

Coming to America as unskilled workers, the Italians did not join the labor unions until a comparatively late period, preferring to work with their own group or under an Italian "Boss". In many ways their entrance into the broad stream of American life was delayed considerably beyond the period characteristic of the usual immigrant. (*These Our People*, R. A. Schermerhorn, pgs. 231, 2.)

Since the Italians arrived "too many and too late", they were forced to take jobs and housing areas that no one else wanted and thus to make their adjustment to American folkways under exceptionally difficult circumstances. Although about 85% of the immi-

grants had agriculture as their major occupation before coming to America, only about 15% were able to go into agriculture after their arrival. In city after city the Italians moved into slum areas vacated by other nationalities. In New York they occupied a section notorious for being the worst tenement district in the city, one that called forth the wrath of Jacob Riis and other reformers. Likewise in Chicago the Italians moved into sections left practically untenable by other groups, and even during the 1920's about 75% of Chicago Italians were slum residents.

As a side bit of information, I might add that the first Easton entrepreneur to employ Italian immigrants on a large scale was the late Herman Simon, who operated the Simon Silk Mill on North Thirteenth Street. Older residents of Italian extraction invariably speak well of Mr. Simon for he extended to them a helping hand.

In *E. Gordon Alderfer's Northampton Heritage* appears the following statistics relative to the number of Italian-born inhabitants in Northampton County:

In 1890 there were only 341; in 1900, 1582; in 1910, 3723; in 1920, 4427; in 1930, 4552; and in 1940, 4065. It will be noted that a decline in the number of foreign-born Italians set in between 1930 and 1940. Keep in mind that these figures represent only Italian born residents. The number of residents of Italian extraction would be considerably higher. However, because of inter-marriages through the years, it is no longer safe to assume a person's nationality from a person's last name. In baseball language, it is no longer possible to tell the players even with a scorecard.

The Rev. U. W. Condit in his book, *The History of Easton*, lists the names of Easton businessmen active in the year 1889. I have jotted down the names that appear to be Italian-sounding (these people may or may not have been born of Italian heritage).

A Sarah L. DaParma is listed as a confectioner doing business at 266 Northampton Street; John Garbarino, the first Italian to settle in Easton, had a peanut stand on the south side of Northampton Street, between Fourth and Fifth Streets. (The 1885 Easton City Directory has him listed as a fruit dealer doing business at the northwest corner of Center Square.) He had competition from a Luie Caravella who operated a peanut stand on the same side of Northampton Street but between Fifth and Sixth Streets. A fruit store known as "King and Rezzo" existed on the west side of South Third Street, between Lehigh and Ferry Streets.

A History of Northampton County lists the following businessmen in Easton in 1920: Antonio Castellucci, Antonio Maiorana, Dominick Mangino, Isadore Mineo, Antonio Pacchioli, Carmello Pilla, Onofrio Sacchetti and Angelo Tocci. Others not listed but who were conducting businesses as early as 1920 were Umberto C. P. Orlandi, Pietro Guzzetto, Angelo Curcio, Placido Picone, Antonio Grifo, Dominick Tanzella, Carmelo Curcio, Eugenio Giunta, Ralph Polidoro, Anthony Floramo, Angelo Barilari, Salvatore Ginevra, Stefano Naso, Croce Costanzo, Andrew Palmisano and Anthony Rumore. Today in the Easton area there are Italian owners of grocery stores, taprooms, dry cleaning establishments, shoemakers, barbers, plumbers, realtors, insurance brokers, contractors, stonemasons, musicians and music teachers, tailors, commercial artists, beauticians, engineers, chemists, movers, paperhangers and painters, retailers and wholesalers. The first person of Italian extraction to serve as a bank director was the recently deceased Umberto C. P. Orlandi. Mr. Orlandi also owned and operated the Victor Hotel, a landmark in Easton. Early in the century, Mr. Orlandi was associated with the Haytock Silk Mill.

A study of the membership roster of the Easton Area Chamber of Commerce contains 34 members of Italian extraction, and the city of Easton proper has 74 individual businesses owned by either immigrant Italians or their descendants.

It is rather interesting to note that in 1889 there were in Easton no Italian barbers, shoemakers or restaurants!

Italian immigrant laborers even played a part in the building of the present Easton Public Library. In 1901 the Easton School Board accepted Andrew Carnegie's gift of fifty thousand dollars to construct a free library building. The site selected, the old burying ground on North Fifth Street was donated by citizens. However, authorities had difficulty hiring local laborers willing to dig up the graves located on the site. Finally, a group of Italian immigrant laborers from the New York area were brought in to do the work. It is reported that these Italians not only did the excavating but also respected the sanctity of the dead and whatever possessions had been buried with the dead. Before opening a grave these Italians generally blessed themselves by making the sign of the cross.

It has been pointed out that many of the early Italian immigrants to Easton worked as yard hands for area railroads. Many lost their lives and limbs in such work. However, there must have been

some light moments for them. It is these Italian railroad workers who inspired the song, "Where Do You Worka, John, On The Delaware Lackawan."

Most of the Italian migrants lived in the area now bounded by Ferry Street and the Lehigh River, between Fourth and Seventh Streets. Others bought homes on the lower end of South Side. Gradually, as circumstances permitted, these same families began moving into the western wards of Easton as well as into all sections of South Side. The chances are that the site of the original "Italian Catholic Church", the one located on the North Side of Lehigh Street near Third, was chosen because of its being within easy walking distance of most of the area's Italian residents.

A word may be in order about Italian names. In the "Old Country", it was the custom for all brothers to name their respective first born sons after their father. Naturally, that custom led to a lot of individuals with the same first and last names. Let us assume that there were five brothers whose father's name was Giovanni Caruso. The five brothers, let us say, are named Giuseppe, Pietro, Pasquale, Stefano and Filippo. Each names his first born son Giovanni Caruso. However, to distinguish the five Giovanni Carusos, added to the name of each would be "Di" or "Fu" and the father's first name ("Fu" if the father were deceased). Thus, there would be Giovanni Caruso Di Giuseppe, Di Pietro, Di Pasquale, Di Stefano and Di Filippo. Therefore, a name such as Di Stefano is actually the English equivalent of Stevenson ("Di" is the Italian word for "Of"); Di Pietro of Peterson; Di Giuseppe of Josephson, etc.

Actually, many Italian names, when translated, would be not too different from their English equivalents. For example, the English equivalent of the name of the great Italian composer, Giuseppe Verdi, would be Joseph Green.

Supernatural forces received fully as much attention as natural ones. Anything unusual was attributed to mystical influences in a human guise. The most common example was the "Mal 'Occhio" (Evil Eye), a vague influence that brings bad luck. The perpetrator is not a special type of person, as in some of the other superstitions. One of the likely occasions evoking the Mal 'Occhio was any unguarded exultation or joy, boasting or pride. Particularly was this true if a person expressed admiration for a child without saying at the same time, "Dio Benedica" as a means of warding off the possible bad luck. Wearing amulets or making the sign of horns could also

avert the evil eye. Since witches were abroad during the night hours, leaving the window open was an invitation for them to enter the house; hence, the way to sleep was with doors and windows tightly closed. Those who forgot the old superstition would rationalize the practice by saying that the night air was naturally bad. (*These Our People*, R. A. Schermerhorn, pgs. 242-3.)

The number of Italian newspapers continued to be large in the 1930's and 1940's. During World War II there were one hundred thirty Italian newspapers in the United States, most of them weeklies. An adequate study of the Italian press is not available, but indications are that the newspapers, like the publications of other nationality groups, include more and more English in their columns to attract younger readers. Results are not striking, however, for few of the second generation take the time to read these periodicals. Too many of them are still edited by first generation literati whose nostalgia for older Italian ways puts them out of step with the youth they are trying to interest. (*These Our People*, R. A. Schermerhorn, pg. 252.)

Easton has had but one Italian weekly which was started back in 1922 by Antonio Grifo of Easton and Almo Landi of New Jersey. The local merchants advertised in it, and all local news of interest to Italians was printed in Italian, with a column in English to attract younger people. Out of town news was wired in. This newspaper, aptly called "L'Amico" meaning friend, was incorporated in 1936 when its name was changed to "L'Aurora" (The Dawn). Mr. Grifo remained as owner and publisher and Dominick Tanzella became managing editor. This publication successfully serviced the area for many years, until the war, when lack of personnel made it impossible to run it. It permanently suspended publication in 1942. Its office and publishing plant was located at the southwest corner of Ferry and West Streets, in a building which still stands and which once housed a candy factory.

The following article appeared on the front page of the *Easton Express* of Friday, September 14, 1907:

"Separate school for little Italians — teacher to be assigned to instruct them in Taylor Building.

In accordance with a suggestion made by superintendent Cottingham, the Easton Board of School Controllers last evening voted to establish a school for the especial instruction of the Italian children of the city. There are now thirty-nine of them attending school. Of that number nineteen of them are unable to talk English. The special

school for the education of these youthful foreigners is to be located in the Taylor building on South Fourth Street.

In explaining the matter, the superintendent stated that there are twenty-one Italian pupils in the schools in the Taylor building (sic). The remainder of the thirty-nine are scattered about the city. It was told that it would be very much better to have all these children in one school than to have them in different rooms, where because of their inability to understand the English language, they interfered with all the schools in which they are pupils. The arrangement will not require any additional school or increase the Board's expenses: merely place all the Italian children in one school.

Superintendent Cottingham stated to the board that on the east side in the city of New York there are just such schools for the education of children unable to speak English. They are first taught to speak the language and are then instructed in the studies of the free schools. There are books of instructions, including illustrations, that are used for this work. For instance, it contains the picture of a hand with the name below in Italian and English. The pupil is shown the hand, the word is pointed out to him and then he is taught to pronounce the word in English. So other members of the body and various other objects are used to illustrate the word that is taught. While talking about these special schools, the superintendent told the board of schools at Springfield, Massachusetts, for backward children — those of delicate health and others who retard their classes to a certain extent."

(The mother of one of the Co-Authors of this paper, Mrs. Carrie Noto, confirms the existence of the creation of this class, for she enrolled at the Taylor school in September of 1907, a few months after her arrival from Sicily).

As far as I can determine, the first person with an "Italian" name to graduate from Easton High School was a Ganeffa M. C. Garbarino (presumably related to the John Garbarino mentioned earlier). She was the only one of Italian descent to graduate with the class of 1900. (There were fifty-three graduates that year.) In the commencement program she is listed as having made a talk on "The Fate of the American Indian", a rather interesting subject for a relative newcomer to this land of ours. Another Garbarino, Neta Rose Garbarino, graduated with the class of 1904. Two Italian names appear among the ninety who graduated in 1918; none in

1919; one in 1920; none in 1921 and 1922; one in 1923; four in 1924 in a class of one hundred thirty one; four in 1925 and seven in 1926. After 1926, of course, Italian names began to appear with greater and greater frequency. The present senior class, the class of 1963 numbers sixty-seven with Italian sounding names. It must be remembered, however, that many young people of Italian descent are now attending Notre Dame High School. It is safe to assume that about one-fourth to one-third of these young men will go on to institutions of higher learning.

We should not close out this discussion without some mention of the many athletes of Italian descent who have distinguished themselves in high school sports. Two families deserve special recognition in this regard — the Piperatos and the DiVietro. Each of these families contributed a string of brothers to the Easton High School football team. One of the Piperatos later served as a member of the Easton High School Faculty and as an assistant football coach. Presently, Mr. Samuel DiVietro is both a member of the faculty and the football coaching staff. In fact, younger generations of these same families are beginning to distinguish themselves in the area of Easton Area High School sports.

Not until 1926 does an Italian name appear among the professional employees of the Easton School District. In that year Miss Angelina Mata was a member of the faculty of Shull Junior High School, and in 1927 Miss Margaret Tanzella was on the teaching staff of the Cottingham School. An Italian name first appeared on the faculty of the Easton High School during the 1938-39 school year. That distinction belongs to Miss Teresa Simonetta. The second was Anthony Noto, who is still a member of the Easton Area High School Faculty. During the 1934-35 school year, the Easton School District had in its employ only seven teachers of Italian descent. During the current 1962-62 school year the Easton Area Joint School System has a total of 338 professional employees. Of these 35 are known to be of Italian descent, eight of whom serve on the staff of the Easton Area High School. Those holding administrative or supervisory positions include Mr. Joseph Mamana, Principal of the Easton Area Junior High School (one of his Assistant Principals is Mr. Richard DiMarcantonio of Martins Creek); Miss Margaret Maiorana is Principal of the Stevens School; Miss Rose Sottosanti is Principal of the Asa Packer School. The Art Supervisor of the Easton Area School System is Joseph D'Amelio; the Audio-Visual Aids Di-

rector, Mr. Nicholas Cericola, and the Elementary Supervisor, Mr. Peter Mazza.

The first persons of Italian extraction from Easton to enter Lafayette College were Chester Julius Brasso and Joseph Guzzetta, both of the class of 1918.

The first physician of Italian descent to practice in Easton was Dr. Louis J. Villochi, who is listed in the 1920 Easton City Directory. A Dr. Vincent Gallizzi is listed in the 1927 Directory. Three other physicians who began their practice soon after Dr. Gallizzi are: Dr. Salvatore DeMarco, Dr. Anthony J. Sparta and Dr. Joseph N. Corriere, all of whom are still actively practicing. Dr. Sparta, in fact, is currently serving as Easton's City Health Officer. At the present time there are eight physicians of Italian extraction practicing in the Easton-Phillipsburg area: Dr. S. E. Cavallaro, Dr. Agatha Costanza, Dr. A. J. Turtzo, Dr. Oreste Dilo, Dr. Salvatore DeMarco, Dr. Dominick Raso, Dr. A. J. Sparta, Dr. Joseph L. Versage. Dr. Leon Pinto is an optometrist, and in addition there has been one Chiroprapist of Italian descent, Dr. Ned Enea.

There are eleven Chiropractors who have offices in the Easton area: James M. Bonomo, John I. Cavallo, Anthony Cavallo, Leo F. Cericola, Leo H. Cericola, Anthony Fiore, A. J. Gabrielli, Loquasto Clinic, Raymond Roscioli, Matthew A. Sportelli, Russell Volpe.

As for dentists, the first of Italian extraction to practice in Easton is Dr. Louis H. Sogaro, who is still one of the six dentists of Italian descent currently practicing in the Easton-Phillipsburg area. Dr. Sogaro has been practicing about 25 years. The other five dentists are: Dr. Gaeton J. DiMartino, Dr. P. J. Enea, Dr. Albert R. Giordano, Dr. Joseph R. Loiacono, Dr. Anthony R. Pinto.

The first funeral director of Italian descent and still very active is John Ricci. Alfonso Morello is also operating a mortuary establishment in Easton.

The first lawyer to be admitted to practice law in Northampton County was Edward R. Castellucci of Bethlehem, who was admitted on January 22, 1920, followed by Joseph A. Longo in 1930 and Justin D. Jirolanio in 1934. Of those of Italian descent, Mr. Jirolanio is the oldest surviving member of Northampton County in terms of years of service. The first lawyer from Easton to be admitted to practice was John H. Cericola in 1939, now deceased, followed by Richard D. Grifo in September of 1943. There are at present eighteen lawyers of Italian extraction practicing in Northampton County. In

order of their admission, they are: Justin D. Jirolanio, Alfred M. Nittle, Edmund P. Turtzo, Richard D. Grifo, Anthony J. Maiorana, Sullivan Cistone, Raymond J. DeRaymond, Philip S. Ruggiero, Daniel F. Joella, Alfred P. Antonelli, Domenic Ferraro, Thomas Arcorace, Charles H. Spaziani, Gene F. Roscioli, Michael V. Franciosa, Augustine C. Concilio, Renald S. Baratta, Robert W. Ronco.

The first policeman of Italian descent on the Easton Police force was Joseph Mazzeo appointed on September 21, 1917, followed by Charles Todaro on February 1, 1929, now both deceased. Joseph J. Mauro was appointed Police Clerk (civilian status) on July 5, 1943, and appointed patrolman in 1951. John J. Mazzeo, son of the aforementioned Joseph Mazzeo, now Lieutenant of Detectives, was appointed in 1946; Vincent J. Gallo, now Chief of Police, was appointed in 1947, followed by the following patrolmen in order of appointment: William Ciambrone (no longer with department), Sam Capanna (Sergeant), Rocco Montoro, Benjamin Cavotta, Louis Raymond (deceased 1953), Carl Scalzo, Vincent Ramunni, Frank Messa, Joseph Colamaria, Dante Montoro, Daniel Notaro, Vincent Fraccica, Rocco Falco, James Cocco.

The first fireman of Italian extraction was Samuel Trumbatore, appointed October 22, 1934. The others in order of appointment are: Louis D. Mazza, Joseph T. Castronuova, John I. Enea, Albert Scerbo, Frank A. Bruneio, Jr.

Italian immigration to the Easton area has had its effect on both major political parties.

Prior to 1932 and the election of Franklin Delano Roosevelt, registration records show that more than seventy percent of the naturalized Italians registered Republican. As a matter of fact the first Italian political club in Easton was a Republican Club organized and chartered in 1927. After 1932 and to this day, naturalized Italians and their first generation American children register Democrat, almost five to one.

The first county official elected in Northampton County of Italian extraction was Justin D. Jirolanio who went to the Assembly for two terms in 1936. Others to follow were Joseph A. Longo, deceased Bethlehem lawyer, and incumbent Gus Verona. The first elected city official of Italian extraction was former Councilman Patrick Mazza in January of 1950, followed by James Vitelli on the School Board and January of 1960, William Tomino was elected to Council; also

incumbent Alderman Anthony Floramo, Pat Maragulia and Ciavarella, all members of the Democratic party.

Young men of Italian descent have contributed in great numbers to the Armed Forces of the United States, whether Italy was an ally of the United States as in World War I, or an enemy as in World War II. Many young Italians, especially during World War II, were destined to die in the very land where their fathers were born. The following are those who made the supreme sacrifice during World Wars I and II.

World War I — Pvt. Giovanni Musumeci, Pvt. Tony Calliva and Pvt. Falcone were three among 62 from Easton who died during World War I.

World War II — of 289 fatalities, at least 31 were of Italian descent, better than ten per cent. They were: Anthony I. Alercia, James P. Algieri, Nick Azzolina, Domenic Brancchi, Leonard Camareri, Matthew Capraro, Trebio Carbone, Lewis DiBilio, Louis J. DiMartino, Anthony D'Imperio, Domenico Falcone, John F. Figueroa, Lawrence T. Frare, Mario F. Giovanni, Salvatore Grifo, Rocco J. Guerrieri, Frank Guzzo, Anthony Guzzo, Antonio A. Maso, Egidio I. Mattina, Francis J. Mingora, Nunzio A. Pancottine, Eugene Perini, John Pinto, Michael A. Radogna, Samuel Ruta, Samuel J. Torre, Francis Tosoni, Patsy Verone, Charles Zappasodi.

The Roman Catholic Parish of St. Anthony of Padua in Easton, Pennsylvania, provides for the spiritual needs of the Italians and Italo-Americans of the City of Easton, the Boroughs of Wilson, West Easton and Glendon and the Townships of Williams, Palmer and Forks. Preceding the establishment of the Italian Parish, St. Bernard's Church attended the Italian-speaking people. Father McGeveran, pastor of St. Bernard's, ministered to them. He was a Roman student and spoke Italian fluently. He also attended Roseto until Reverend Pasquale DeNisco was sent there in 1896. Father DeNisco came occasionally to St. Bernard's to care for the Easton Italians, and in 1908 also his assistant, Reverend Louis Fiorella.

In October, 1909, Father Amalio Landolfi was appointed to organize the Italian Parish of St. Anthony. After setting up a temporary Chapel on Bank Street near Lehigh, he finally broke ground for a Church on Lehigh Street between Third and Fourth Streets, and on February 20, 1914, he laid the cornerstone of the building. His successors were Father Paul Gentile and Father Carmine Cillo, both of whom stayed but a short time. In the summer of 1914 Father

Giovanni Daraio became Pastor and completed the combination structure of Church and Rectory. The Church at Lehigh Street was dedicated by His Excellency Bishop McCort on June 16, 1916. Father Daraio was a Lieutenant Chaplain in the Italian Army, but when the war broke he became an American citizen and refused to return to fight under the foreign flag. For a time he assisted as Professor of French and Spanish languages in St. Bernard's Easton Catholic High School. He made hundreds of speeches for liberty loan campaigns among his people and they rolled up a large score. The Immaculate Heart Sisters from St. Bernard's Parish conducted school every Sunday and many of his young charges attended the Parish School of St. Bernard's and St. Joseph's, some having graduated from the Catholic High School at Easton with honors. The Parish then had about three thousand Italians. Rt. Rev. Joseph Wasbeck, Syrian Chor Bishop, monthly celebrated Mass in St. Anthony's Church for those of the Maronite Rite, of whom there were then 165 in Easton. (*History of Northampton County*, pgs. 379, 80.)

In 1924 an old mansion on North Second Street was purchased. It was used as a Rectory for almost twelve years.

Father Daraio was succeeded by Father Joseph Megna in October, 1924. Father Megna soon realized that the church building was already too small to accommodate the larger number of parishioners constantly increasing by large families and by immigration. He rallied the people and began a fund raising campaign. He didn't realize his dream for he was transferred to another parish in June of 1926. A young Priest, only three years ordained, succeeded Father Megna. His name was Joseph W. Herron. He was a Priest with ambition and vigor. Relying on the large numbers of parishioners, he made plans to build not only a larger Church and Rectory, but also a large Parochial School. Although at that time the old Church on downtown Lehigh Street and the big house on North Second Street were not yet paid for, he bought a lot of ground eighty feet by two hundred thirty-four feet on South Ninth Street between Lehigh and Washington Streets for twenty-five thousand dollars. Here he started to build a school. The 1929 financial catastrophe found the school building unfinished and the Church and Rectory in the blueprint stage. The debt had passed over the two hundred thousand dollar mark. There was no way to borrow more money from banks, and the people remained firm on their stand: not to support the building of a school until they had a new church.

After the downtown church had been sold, a temporary altar was built on the third floor of the unfinished school building in 1929, and for quite a few years that was the place of worship of the Italian people of Easton.

Father Herron became ill and remained ill until his death in 1937. In 1930 he was relieved of his pastorship and was succeeded by another young Priest, Father John H. McMullin. Father McMullin saw that the condition of the parish was a hopeless one and did nothing about it. After two years he, too, had to be relieved and was succeeded by Father Salvatore LaCavera. Father LaCavera likewise realized that he could do nothing about the status of the buildings and the huge debt steadily increasing by the accumulation of unpaid interests, and concentrated all his activities on the real problem, the attitude of the parishioners. Although not young in age, he went from house to house, spoke to the people in their own language, and brought many back to the church. If not a flame, a tiny spark of religious life reappeared in St. Anthony's Parish. It was not dead but asleep. On September 20, 1934, Father LaCavera was promoted to a city parish and was succeeded by Father Francis Barbato. Father Barbato came to Easton without realizing the enormity of the financial burdens of the church. A statement of the financial condition at the time he was appointed Pastor showed a total debt of two hundred thirty-three thousand, six hundred forty-seven dollars. The assets at that time were: (1) the unfinished school building at Ninth and Lehigh Streets; (2) the old house on North Second Street; and (3) fifteen thousand dollar mortgage on the sold church at 321 Lehigh Street.

By September, 1936, the house on North Second Street had been sold for thirty-three thousand dollars. The Priests took abode temporarily in a thirty dollar a month house one block from the church. The chapel from the third floor had moved to the first floor and a class of 384 children and 101 adults had received the Sacrament of Confirmation. By February of 1937, two thirds of the second floor of the unfinished school building was adapted for a Rectory and the Priests went to live there, where they remained for fourteen years, two months and three weeks. The same year the third story of the building, which formerly had been the Chapel, was turned into a spacious hall, complete with a finished floor for dancing, a stage, and even a kitchen. Dances twice a week, basketball games, bingo, card parties, minstrel shows, dinners, meetings, etc., were held there.

In May of 1938, another confirmation was held. This time there were 451 children and 99 adults. It was too much work for only two Priests. There was a need for help, a help that only dedicated Nuns could give. The Salesian Sisters accepted the call and on September 29, 1938, they came, taking residence in a small rented house on South Ninth Street, one block from the Parish. The same week they opened a nursery-kindergarten, every inch of the building was in use — on the first floor the church; on the second floor the rectory and kindergarten; on the third floor, the hall for parochial activities.

In September of 1938, four years after Father Barbato's arrival, the total debt was reduced to one hundred eighty-eight thousand six hundred ninety-seven dollars. After four years of hard work, the financial situation had been checked.

In October of 1938 over eighteen acres of land were obtained. A stone chapel was built in the center of the land. The following year a young mother was buried there and on the 22nd day of October, 1939, the cemetery was duly consecrated.

There were over three hundred families then in South Side Easton and very few of them attended church. It was a real problem to prepare the children for first Communion and Confirmation. St. Anthony's was too far to walk for the people's comfort. The church, therefore, had to go to the people. In 1940 an old house on a four city lot of ground was procured. By bits, because of lack of funds, a cement block chapel was built on the west side lot next to the house. No money was borrowed, no bills remained unpaid. At the same time the house was renovated. Four more Salesian Sisters came on January 2, 1943. The chapel was blessed on January third and Father Barbato celebrated the Mass. The Sisters lived on the second floor of the house and opened a kindergarten on the first floor.

Four more lots of ground were purchased later, making a sizeable playground for the children. In 1944 the house at 833 Walnut Street was purchased for the Sisters. Later on, the lot of ground between the convent and the church was also purchased, making a convenient playground for the neighborhood children. In 1949 the three story brick building known as the Vanderveer Hall at Ninth and Washington Streets was purchased, together with the side lot and the adjacent frame dwellings. The building was large enough for a youth center and for all other activities. It took three years and more than one hundred fifty thousand dollars to put it in its present condition. Socials are held there as well as meetings for a score of

societies, sports activities, and many related activities. The Padua Federal Credit Union uses it for their banking business.

In January, 1954, the house at 768 Washington Street was purchased, remodelled and added to the rectory. In June, 1955, the twin houses at 908-910 Washington Street were purchased for a permanent rectory and in 1962 the Franklin School plot was purchased.

St. Anthony's parish presently consists of twenty-two hundred families in the Easton area. The parish also operates a Catholic school from kindergarten through the eighth grade and registered five hundred twelve children in September of 1962. The school was started in 1951 with an enrollment of twenty-four pupils. A two classroom school is also operated in South Side in a brick building adjacent to St. Mary's Chapel.

The church became debt free in 1955.

St. Rocco's, Martin's Creek, was originally a part of St. Bernard's Parish, Easton. The slate quarries in 1885 offering inducement for employment to the Italians and Slovaks, they became residents. When Reverend Pasquale DeNisco became pastor of the Parish of Our Lady of Mt. Carmel at Roseto, he cared for the souls of Martin's Creek section. On the founding of the Parish of St. Anthony at Easton in 1910, Father Landolfi assumed charge of the mission. The Alpha Portland Cement Company in 1913 donated land for the erection of a chapel, and Father Landolfi began its construction and dedicated it to St. Rocco. Before its completion he was transferred and the Reverend John Daraio continued the work. The little money contributed by the congregation proved inadequate to pay the running expenses and consequently the building became a wreck, unfit for use. The mission in 1918 was placed in charge of the Church of Our Lady of Good Counsel of Bangor. It was visited by Father McCann of Easton who found the church in a dilapidated condition, but with the help of John W. Falvey and Mich Coogan, Father McCann enlisted the Alpha Portland Cement Company to again assist in repairing the edifice. The mission was later visited by Vincentian Fathers bi-monthly, and on alternate Sundays the Sisters from St. Bernard's Convent, Easton, visited it and Roseto to conduct a Sunday School. (*History of Northampton County, pgs. 389, 90.*)

Though the vast majority of Italians are of the Catholic faith, we should be amiss to exclude in this discussion the Reverend Mr. Francesco Caravetta, now retired, who for quite a number of years served as Pastor of the Italian Presbyterian Church located on Ferry

Street, between Eighth and Ninth Streets. A few years ago this particular church was discontinued inasmuch as Italians of the Presbyterian faith had been absorbed by other Presbyterian Churches in the city.

A significant contribution to Easton by immigrants of Italian extraction is the statue of Columbus located at Riverside Park. This contribution to the community by the Italian citizenry is vividly described in an article appearing in the Easton Express, December 15, 1930, from which I quote:

"Columbus statue presented to City at impressive exercises. Monument entailing expenditure of \$13,000 unveiled at Riverside Park. Concert and banquet follow.

The striking bronze statue of Christopher Columbus, discoverer of America, located at Riverside Park, was unveiled and presented to the City of Easton at impressive exercises in the presence of a large throng of Easton citizens and prominent guests yesterday afternoon.

The statue standing nine feet high mounted on a pedestal ten feet high, facing southwest in the Park, was secured through the efforts of the Columbus Memorial Fund Committee, which labored for about two years to bring the matter to its successful culmination yesterday. The statue with its pedestal and the erection entailed a total expenditure of approximately thirteen thousand dollars. The beauty of the statue, designed by Giuseppe Donato of Philadelphia, elicited the praise of all who have seen it.

At two o'clock yesterday afternoon about eight of the societies who had been invited to participate in the affair as groups, gathered at the Italian Home in South Fifth Street and formed a procession to Riverside Park, headed by the guests of honor. The music was furnished by the Roseto Concert Band.

At the Park, the exercises were brief, due to the cold weather. Anthony Rumore, chairman of the Ways and Means Committee, presented C. James Todaro, a Philadelphia attorney, who acted as Master of Ceremonies. The exercise opened with the playing of "The Star Spangled Banner" and as the last strains of this were dying out the American and Italian flags, with which the statue was draped, were pulled aside by Miss Elizabeth T. McAlee of Easton and Miss Erma Sabatine of Roseto and then the band struck up the Italian Royal March.

The invocation was asked by Reverend John McMullin, Rector of St. Anthony's Catholic Church. Joseph Alessi, President of the Committee, turned the statue over to Judge Eugene Alessandrini of Philadelphia, with very effective remarks officially presented it to the City of Easton, represented by Mayor S. S. Horn, as a gift from the Memorial Fund Committee. In presenting it, Judge Alessandrini commented on the beauty of the statue and its beautiful conception, and also spoke on the great part which Columbus' discovery has had on the history of the entire world. In accepting the gift on behalf of the city, Mayor Horn said that he did so with a full appreciation of the sentiment which prompted the gift. Many people of the same nativity as Columbus had been the leaders in the movement and many people of American birth had joined in the project, showing a united citizenry, just as the people of Italian birth who have come to this country and have become naturalized, have become an integral part of our citizenry, accepting no favors and shirking no responsibilities. He further pointed out that there is still work to be done and urged the further assimilation of those from other countries into the life and customs of America.

Among the guests on the platform at these exercises were: Chevalier F. Tiscari, Italian Vice-Consul of Scranton and Mrs. Tiscari; Chevalier Dr. Vincent Galizzi of Pittstown, formerly of Easton; Ex-Mayor Wesley M. Heiberger; Judge William H. Kirkpatrick; Assemblyman Floyd B. McAlee; Judge and Mrs. William McKeen; Dr. Floyd C. Sandt, President of the Easton School Board; Dominick Demuro of Passaic, New Jersey, and a number of County Officials.

After the unveiling program at the Park, the audience and guests adjourned to the Orpheum Theatre where there were further speeches and a splendid musical program. An address in Italian was made by Mr. Tiscari, representing the Italian Consul at Philadelphia. The Italian Ambassador to the United States had been invited but could not attend because of a previous engagement at Nutley, New Jersey. Mr. Demuro spoke in English and Dr. Galizzi in Italian. Members of the Apollo Grand Opera Company of Philadelphia under the direction of Rodolfo Pili then gave a concert. Miss Floria Marion, soprano, took the audience by storm with her excellent rendition of several operatic numbers and splendid solos were rendered by Messrs. Lamonica and Murilli. Soloists were ably accompanied by John Stango at the piano.

In the evening a banquet was served to about one hundred fifty people in honor of the guests at the affair. It was held at Hotel Easton and a splendid musical program interspersed the proceedings, the artists being local musicians.

Mr. Todaro, who presided at the afternoon exercises, was toastmaster and spoke briefly. The first speaker was Mayor Horn, followed by Judge Alessandrini, whose talk was a masterpiece of oratory. He sketched briefly the history and economic development of the new world following its discovery by Columbus and stressed the value of the foreign element to the United States, pointing out that all who live here are descendants of people of foreign birth. He said that America so young compared with the European countries cannot be contrasted with them successfully. Our form of government is new, mistakes are being made and are being corrected. In wealth, there is no comparison because God has so plentifully endowed this continent with natural resources, far and beyond that of the European countries. He urged the full assimilation of all foreigners who came to this country and urged those of foreign birth to take their places in American activities through naturalization.

Reverend John Daraio, formerly pastor of St. Anthony's Catholic Church, now of New York, was a guest who was warmly greeted by his many friends. He extended congratulations to the committee for its work in securing the monument and expressed his gratification at being able to come back and greet his old friends here.

Other speakers were Vice-Consul James Ianucci, Philadelphia; Atty. Judge William McKeen and Charles A. Bachman, President of the Board of County Commissioners. The soloists were Miss Duina Presutti, Nicholas Derenzis, Nancy Vietri, Wesley Bender and Nancy D. Inocenzo. They were accompanied by Mrs. Mary Gazzano who also rendered a piano solo. The work of these local vocalists was a revelation to those in the audience who had not heard them before."

Humorously enough, the Easton Express article of October 11, 1930, stated: "Columbus Monument held in New York on sculptor's order. Local committee dispute extras tacked on bill. Unveiling date postponed," and an article appearing November 15, 1930, reads: "The members of the committee have checked up on their finances and make the following statement: The cost of the monument, erection of pedestal and statue and all incidentals amounted to ten thousand dollars; a total of \$5,523.50 was collected and the balance has been raised on

notes with members and committee giving their personal pledges as security for approximately \$4,476.50."

Many Italian customs, habits and beliefs of their native land were retained by the Italian immigrant, and are still very much in evidence, even after fifty or more years of living in America.

Wine making was very popular and enjoyable in Italy and a necessity; and come September in Easton, in good Italian tradition, there are many Italians who order grapes, get their barrels ready, slip down to their cellars and spend many happy hours pressing and producing good Italian wine, much to the joy of their friends and neighbors who share in the consumption of the finished product. The Italian immigrant was, and still is, as proud of his ability to make good wine as his more "Americanized" predecessors are of their ability to make applejack. The smell of fermenting grapes, although still a familiar aroma in most of the homes of the immigrant Italian, will soon be a part of the history of Northampton County because the first generation children, unfortunately, have not learned the art.

Although wine is always found on the table of the Italian immigrant, the carry over to the table of the first generation descendants is negligible.

Italians are great lovers of vegetables in season — meat was not available every day in Italy because of lack of refrigeration. The best customer of the circle market is the Italian immigrant, and many of them still enjoy their own little gardens which produce an abundance of fresh vegetables throughout the summer. Hand-picked dandelion in the spring of the year is commonplace.

Fish is also a favorite food, and a survey of the fish markets in the area shows Italians purchase more than one-third of all fish sold in the area.

Even though the father of the Italian family is the "Capo Di Famiglia", the role of the mother was never minimized. She was loved and respected and was always contented and satisfied with the burden of raising a large family. She enjoyed opera and tragic love ballads; and the children instinctively developed a love for music which is reflected in all Americans of Italian descent, who spend much of their leisure time enjoying music in its many forms.

The mother prepared tremendous meals and Sunday dinner still is a small banquet, attended by the children, their husbands and wives and grandchildren. At this point let me say that the checked table-

cloth of "Italian atmosphere restaurants" is not Italian at all. The Italian mother took great pride in her table and always used a white linen tablecloth for all her meals.

The offering of refreshment to a visitor is a spontaneous thing, and it is very upsetting to the host not to have a visitor partake. As a matter of fact, it was and still is customary to offer refreshments in the nature of wine or a cordial (usually anisette) to any serviceman working in the home and the degree of cordiality was determined by the quality of the work performed.

The social life of the early immigrant consisted of gatherings of family and the "Paesane" in the neighborhood. An abundance of children, of course, was always in evidence. Entertainment consisted of eating, reminiscing, story-telling, singing and dancing, and invariably there was a comedian in the group.

Sex was taboo and never discussed even among adults, but should the least doubtful discussion about "adult things" be going on, if a child approached, the first adult to spot the child would say, "a cloud is in the sky" and all conversation ceased until the child was properly caressed and chased away.

In Italy, as was mentioned earlier, a young girl was not allowed to walk on the street unchaperoned and was closely guarded until she was married. This carried over into the child of the Italian immigrant and many a confused daughter of Italian parents spent many lonely and unhappy hours trying to understand why she didn't have the freedom "American" girls had and why this freedom was referred to by the Italians as being a "strafalaria".

The immigrant Italian mother always made her daughter's clothing, much to the child's distress, for she would have preferred to conform with other children and have her dresses "bought". The same daughter today prides herself on the fact that her present wardrobe contains clothing which has been made especially for her.

Years of living in America have not changed the funeral ritual of the Italian immigrant. The custom of taking the deceased's body to a funeral parlor has never been accepted by the Italian people, even though the moderns are doing it now. At home, the living room is bared of all furnishings, and the deceased rests there for three days and three nights, surrounded constantly by family and close friends. All-night vigils are held by family members so that at no time is the deceased alone. There is much loud crying and embracing at the arrival of each new visitor who comes to pay his respects.

After the services at the church, everyone follows the family to the cemetery where some eulogizing goes on. The family then returns to the home where many friends have stayed behind to prepare an elaborate meal which is enjoyed by all. The next day friends continue to call and for many weeks to follow. Through all this, everyone in the family dons black clothing and the immediate relatives continue wearing black for the prescribed period of two years. It is understandable why some Italians always seemed to be in black. To stop wearing black within the usual time period was considered very disrespectful and created gossip.

In the arts, Italian music shows primarily dramatic or melodic rather than reflective forms; it has sudden changes of mood, just as the people themselves have. As for the festivals, whether they are the cause or the result of the people's deeper impulses, they reflect their love of display. As an individual, the Italian prefers to be an actor rather than a passive admirer. He identifies himself with actors or singers and enters into their ardent emotions with tremendous urgency. He cannot sit idly by but feels impelled to go through the emotions himself. Thus the humdrum of his daily existence is punctuated and accented by moments of fervor that heighten his sense of participation in life. These moments come to have an intrinsic importance or finality. A related trait is the flair for telling stories. During the recital, the storyteller will pile climax upon climax and emphasize the tale with vivid gestures, grimaces or long pauses for effect. Eloise Griffith has commented that they do not speak the language — they caress it. The wholeness with which individuals enter into their emotions is also shown by gestures . . . ; these gestures often employ the entire radius of the arms or bend the entire body for effect. (*These Our People*, R. A. Schermerhorn, pgs. 245, 6.)

Much of the preceding report is based on written records, some on reminiscences, and some on conversations with local citizens of both Italian and non-Italian descent. A conclusion is in order — a conclusion that might be made in behalf of any national or ethnic group which has migrated to the United States in great numbers. The good that they have contributed far, far outweighs the misdeeds of the comparative few who have betrayed both their heritage and their compatriots.

The Italians have contributed much to the American way — from the unskilled laborer immigrant, in one short generation, to successful members of the community in all of its phases.

The opportunity to do this is a tribute to the American way, and augers well for its future in the struggle among conflicting concepts existing in the world today.